

Heart Religion the Source of spiritual Joy.

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THE SUBSTANCE OF
A S E R M O N

OCCASIONED BY THE DEATH OF
Mrs. THEODOSIA CRAWFORD,

WHO DEPARTED THIS LIFE

November 1st, 1786, in the 37th YEAR of her Age;

PREACHED AT

The MEETING, Ewer-Street, at the Bottom of
Queen-Street, Park, Southwark,

On LORD'S-DAY EVENING, November 26, 1786,

By her disconsolate and greatly afflicted Husband,

W. C R A W F O R D;

TOGETHER WITH A

LETTER OF CONDOLENCE,
TO THE AUTHOR.

L O N D O N :

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Carnaby-Market.

(Price 6d.)



T O
My dearly beloved Charge in the LORD,
T H E
C H U R C H O F C H R I S T,
MEETING TOGETHER IN
EWER-STREET, PARK, SOUTHWARK.

My dear Brethren and Sisters,

***A**S many of you could not get into the Doors of our Place of Worship, on the Evening this Sermon was preached; and as Numbers of other Friends were obliged to go back as they came, without hearing a Word, I pay you and them this Visit in print; hoping, under God, it may prove acceptable and profitable to those who could not get to hear, and refresh the Memories of those who heard: and may the Great Head of the Church, in answer to Prayer, make the reading of it refreshing to all into whose Hands it may providentially come:—Even so,—Amen.*

TO

At the request of the Charge in the LORD.

THE

CHURCH OF CHRIST.

THE

THE



A

S E R M O N, &c.

The Words that my dear departed Yoke-fellow desired me to improve as the subject of a Funeral Discourse for her, you will find recorded in the 57th Psalm, and the 7th Verse;

*My Heart is fixed, O God, my Heart is fixed; I will
sing and give Praise.*

My dear Friends,

I Have requested, and I believe I have obtained, an interest in your fervent prayers, at the Throne of Grace. "Brethren," says St. Paul, "pray for us." And James says, "the effectual fervent prayer of a righteous man availeth much," and so I have found it in the supports I have been favoured with, in answer to prayer, during the whole time of my dear yoke-fellow's illness, which has astonished both me and you: But the Saviour's words have been verified, who says, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And now, while I attempt to improve

improve this awful Providence, may the spirit of prayer enable you to lift up your hearts to the God of Grace for divine help to be given me at this time of need, to speak, and that you may find it good to hear; that God's holy name may be glorified, and each of our precious souls edified.

In handling the words of my text, I shall in the first place observe, that all real religion has to do with the heart. "My heart is fixed, O God, my heart is fixed." In the second place, I shall mention some things that are and were fixed, in which the chosen, redeemed, and called people of God are interested. And in the last place, point out the matter of the song, a heart fixed, trusting in God, under divine and heavenly influences, is enabled to sing.

In the first place, let it be observed, all real religion has to do with the heart: there is a religion that goes no further than the surface of the understanding; the Judgment is informed, but the heart has not been regenerated by the grace and power of the Holy Ghost; and where this is the case, the faith of such persons stands in the wisdom of men, and not in the power of God; so that at most it only amounts to assenting and consenting, and has no influence in purifying the heart. Says Paul, "And I, Brethren, when I came unto you, came not with excellence of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you save Jesus Christ, and him crucified." And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration
of

of the Spirit and of Power. And why Paul? For this very important reason, that your faith should not stand in the wisdom of men, but in the power of God.

Now, then, let me shew you from Scripture, that all true religion has its seat in the heart. In the first place, regeneration, or spiritual circumcision, has for its object the heart; says Paul, "for he is not a Jew which is one outwardly, neither is that circumcision, which is outward, in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." You will say, How may I know whether my heart has been circumcised in the gospel sense? You may know it by three things: In the first place, you will desire to be spiritual in your worship; in the second place, Christ is the object of your spiritual joy; and in the last place, if you are circumcised in heart and ears, you are stripped of all confidence in the flesh, and have been led to see, that by the deeds of the law no flesh living can be justified; says Paul, "for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus; and have no confidence in the flesh."

In the next place, it is in the heart that God, by the finger of his eternal Spirit, writes his law, and puts filial fear. Says God, "This shall be the covenant that I will make with the House of Israel. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. I will make an everlasting covenant with them, that I will not turn
away

away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." And you will say, How can you tell that God writes his law in the heart, by the finger of his eternal Spirit; and puts his fear there through the same grace's operations? The Scriptures are plain upon it, says Paul, to the Corinthians, "ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." Let it be further observed, that it is in the heart the light of the glorious Gospel shines, when the mind is savingly enlightened from above, to view the glory of God as it shines resplendant in the person of Christ. Says Paul, "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And you will say, how may I know that this light hath shined into my heart? You may know it by three things: In the first place, Where this light shines it makes manifest to the soul its lost and undone state by nature. Says Isaiah, "Wo is me, for I am undone." In the next place, it is followed with an abhorrence of sinful and righteous self. Says Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." And in the third place, a desire is given to be saved by Christ alone; and the language of the soul is, "Lord, save me." Let it be further observed, the grace of faith, without which, the Scriptures say, it is impossible to please God, is implanted by the spirit of faith in the heart: and "faith," Peter says,

says, " it is with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

In the next place, the grace of love, which is a grace that will live and sing to an endless duration in glory that also has to do with the heart; and Paul says, the spirit of love is shed abroad there; that it makes the recipients of it glory in tribulation, under the influence of patience, which gives experience of the power of God to support under sharp trials, and lays a foundation for the exercise of Hope. As it is written, " And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience Hope; and Hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which is given to us." And let it be once more observed, the Spirit is given as the earnest of future glory in the hearts of his people. Says Paul, " Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts; and the Spirit is given as the Spirit of adoption in the hearts of the redeemed and called people of God." As it is written, " Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" and it is in the hearts of his people the Saviour himself dwells. Hence Paul prayed for the Ephesians, " That God would grant unto them according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ
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may dwell in your hearts by Faith ;” and in those hearts where Christ dwells, the peace of God rules, which passeth all understanding, for Jesus is the Prince of Peace ; and such as are enabled to sing to the Lord with grace in their hearts, to all such as are acquainted with a religion that influences the heart, Paul says, “ Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts unto the Lord.”

Thus, Sirs, have I shewn you from Scripture that all real religion has to do with the heart. “ My heart is fixed, O God, my heart is fixed ; I will sing and give praise.”

I proceed, in the second place, to mention some things that are and were from everlasting fixed, in which the chosen redeemed and called people of God are interested.

And, in the first place, God fixed in his own mind to love them with an everlasting love ; and this everlasting love was fixed on them in the person of Christ, as God’s first elect from everlasting ; as it is written, “ The Lord hath appeared of old unto me, that is, unto Christ, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.” Christ’s love was stronger than death that drew him, or moved him to die for his people, and they as interested in the purchase of his death are drawn by the Father to him ; nor can any come to him unless they are drawn by the Father. Says the Saviour,
“ No

“ No man can come to me, except the Father which hath sent me draw him.”

In the next place, God fixed in his own mind from everlasting to chose them in Christ to grace and holiness in time, and glory in eternity. Says Paul, “ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Let it be further observed, God fixed in his own mind to give his Son to die for those whom he loved and chose in him.

Hence Peter says, “ He was delivered into the hands of wicked men, to be crucified and slain by the determinate counsel and fore-knowledge of God ;” that the Saviour should be a gift to lost men was fixed, the time of his coming into the world was fixed, called in Scripture “ the fulness of time ;” as it is written, “ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” The time and manner, with every circumstance, together with the vastly important end of his death ; as also all the blessings resulting to the chosen seed through his bloody death, to be enjoyed by them, called in Scripture “ spiritual blessings in Christ,” were all fixed and appointed in the covenant of grace ; for that covenant “ is ordered in all things,”

and sure (says David) "Although my house is not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; this is all my salvation (there being a covenant Christ in it) and all my desire."

Let it be once more observed, it was fixed, that the Holy Spirit should make the purchase of the Saviour's blood willing to renounce self, and embrace Christ in the day of his power. Says God, "Thy people shall be willing in the day of thy power; in the beauty of holiness, from the womb of the morning thou hast the dew of thy youth;" and, says the Saviour, "When the Spirit of Truth is come, he shall guide you into all truth; he shall glorify me, for he shall receive of mine, and shall shew it unto you:" And when the Spirit thus glorifies Jesus in the eyes of a poor sinner, then his heart is fixed, trusting in God; and he says, "My heart is fixed, O God! my heart is fixed; I will sing and give praise;" fixed, trusting in the blood of Christ to cleanse me from all sin, and as the great atonement for transgression, fixed, trusting in the righteousness of Christ to cloath my naked soul; screen me from the wrath to come; to free me from the curse of the law, and justify me in the sight of God; fixed, trusting in the work of the Spirit, who has promised never to forsake his saints, nor the work of his grace in them; fixed, trusting in the unchangeable faithfulness of a covenant-making and promise-performing God, who is a sun to enlighten his people, and a shield to defend them; who "will give grace and glory, and no good thing will he with-hold from them that walk uprightly." "My heart

heart is fixed, O God! my heart is fixed ; I will sing and give praise."

Now let me, in the last place, briefly point out the matter of the song ; a heart fixed, trusting in God, under divine and heavenly influences, is enabled to sing.

And, in the first place, under divine and heavenly influences, he sings of everlasting love, and of his interest in its unchanging nature : And of this he has good ground to sing ; for God says, he has loved his people with everlasting love ; and declares, that he " will rest in his love for ever ; " as it is written, " The Lord thy God in the midst of thee is mighty ; he will save ; he will rejoice over thee with joy ; he will rest in his love."

In the next place, under divine and heavenly influences, a heart fixed by divine grace, trusting in God, sings of sovereign and everlasting mercy ; and of his interest therein : Says David, ' I will sing of mercy and of judgment ; unto thee, O Lord, will I sing ; ' for in Calvary's blood Faith beholds righteousness and peace meeting together, mercy and truth tenderly embracing each other.

Let it be further observed, blessed with the sacred witnessings of the Spirit of adoption, a heart fixed, trusting in God, sings of electing grace, being quickened by divine power, called out of darkness into marvellous light, and favoured with the witness of the Spirit within him ; as John says, " He that believeth hath the witness in himself ; " he clearly discerns his election of God ; and a sense of interest in electing love will make the

the saddest heart to sing for joy. You will say, Can any know their election of God in this life? Yes, Sirs, and praise him for it too : Now it is known by their effectual calling, Sirs. Says Paul to the Thessalonians, " Knowing, brethren beloved, your election of God ;" and I am sure of it, that man who knows his election of God, it will be food for his soul, and he will praise the Lord for it.

In the next place, under divine and heavenly influences, a heart fixed, trusting in God, will sing of the Redeemer's righteousness, and exult and rejoice as clothed in it, and covered with it, and so compleat in him, as it is written, " I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation ; he hath covered me with the robe of his righteousness."

Let it be further observed, under divine and heavenly influences, a heart fixed, trusting in God, will sing of redeeming and cleansing blood, and their language will be "unto him that loved us, and washed us from our sins in his own blood." Having a view of the glorified above, and hearing their heavenly melody, John says, " And they sung a new song, saying, thou art worthy to take the book, and open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and Priests."

And lastly, let it be observed, under divine and heavenly influences, a heart fixed, trusting in
God,

God; will sing of abundant mercy displayed in regenerating grace, in giving a lively Hope, in helping Faith to look at the undefiled inheritance; and it will sing of keeping power, and persevering grace, that God has promised to bless them with to the end, that at last they may receive the end of their Faith, the salvation of their souls. Says Peter, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively Hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through Faith unto salvation." "My heart is fixed, O God! my heart is fixed; I will sing, and give praise." I will praise him for everlasting love, for electing grace, for sovereign mercy, for a covenant righteousness, for redeeming and cleansing blood, for regenerating grace, lively Hope, precious faith, keeping power; for sovereign grace, and an incorruptible, undefiled, and unfading inheritance reserved in heaven.

Thus, Sirs, have I gone through the words of my text: And now, I suppose, it will be expected that I should say something about my dear deceased Yoke-fellow and companion in tribulation; by whose desire I have, through this grace given to me, considered these words. I shall say but little, but what will be advanced you will know to be real facts; and hope what I shall speak about her will be considered as spoken to the glory of sovereign grace that makes the difference.

And,

And, in the first place, I shall begin what I have to say about her, when God began with her. Her parents, who have been dead upwards of 24 years, left her in the hands of a valuable man and woman as to outward matters; but they only attended on moral preaching at St. Catherine's church, to which they were strongly attached, and were much against her going to a meeting-house to hear; but a Providence occurred, which opened a way for her to hear that Gospel, which was made to her soul the power of God, and the wisdom of God. Her aunt (as she called her, being brought up chiefly with her) not being able to go to St. Catherine's church, one Lord's-Day afternoon, a neighbour asked her if she would go with her to Mr. Burford's meeting; to which she replied, "If my aunt should know it she will be angry with me:" However, at last the persuasion of her neighbour prevailed, she went; and when the minister, Mr. Burford, began to pray, she has often told me she found her very soul ravished with what she never felt before. When he began to preach, he took for his text, Isaiah xl. 11, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The words were taken as the subject of a funeral discourse for a youth that fell asleep in the arms of Jesus; and she has frequently told me since, that such sweet words he mentioned about the Church Militant, and the Church Triumphant, as she never heard before, and always dated her conversion under that sermon. The service being over, she returned home; her aunt interrogated her where she had been, because she was later than usual: Being so ravished with what she

she had heard, she told her without reserve, that she had been to hear a gentleman at Rosemary-Branch Alley, and he had spoken such words as she had never heard at church, withal, adding, aunt, if you would but go once, I am sure you would like him : (Ah, Sirs, that is always the case, where we get good ourselves, we like to bring those we love under the same ministry, that, if it please God, they may partake with us.) And besides, says she, aunt, the place is so much warmer, having a boarded floor, than the cold stone floor in the church. As the aunt was an ailing woman, the consideration of the place being warmer, prevailed on her to go. She went, and she went a pharisee ; but she came back a publican ! God blessed the word to her soul. She was helped to renounce her own righteousness, and God gave her Faith to embrace the righteousness of Christ. She was a truly converted woman, and fell asleep in Jesus Anno 1771.

Let it be further observed, in reference to her private character. When the Lord was pleased to call her from me, we were in the eighteenth year of our marriage, and I have proved her to be a most affectionate, sympathizing and tender creature, as ever was united in the sacred bands of marriage, always shewing a tender concern for my temporal and spiritual welfare ; and, through infinite mercy, we both knew the Lord (or rather was known of him) before we came together ; and since, I trust, in some measure, we have been enabled to walk together as heirs of the grace of life. As a mother, she was indulgent, and fond

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of

of her children, I have thought, even to a fault, and I used frequently to caution her against inordinate love to the creature, and have told her it would cause her pain that she might have escaped, from only speaking, had she sat lose to creature-comforts ; she would acknowledge the propriety of the caution, but would say she could not help it.—My dear children, you have lost a tender mother ; indeed, in every sense, your loss is very great ; but it is your loving and greatly-beloved mother's gain, and you know God has answered her prayers. She has frequently prayed to be taken before me, adding, as a reason for her prayer to God, that if I was taken first her life would be an intolerable burthen to her ; that she should be quite inconsolable, and die with grief. Your loss is great, very great ! But the Lord is able to make it up to you ; and, perhaps, it might have been greater, if the Lord had taken me instead of your mother. May the Lord bless you, my dears, and make you all wise to salvation.

Let it be further observed, in reference to her deportment as a church member ; you know my dear brethren and sisters, that she went in and out amongst us in an humble and peaceable manner. I do not pretend to hold her up in this view, nor in any other, as a perfect woman ; but I have often been led to bless God for giving me such a Yoke-fellow, that never interfered (only in a becoming manner) in any church matters, either in the church or out of it. She never went tittle-tattling from house to house, intermeddling in other peoples matters, as you all know ; but was
strictly

strictly a keeper at home. The Lord knows who amongst us may be called next. May God sanctify the loss to us as a church, and enable us to follow her so far as she followed the bleeding Lamb. The last time she was in this place, her affectionate and most dutiful son (in the 15th year of his age) gave an account of the dealings of God with his soul, which was a melting time to her and to us all; and together we adored the God of love for the grace bestowed on our dear child. Before she came into the place she said, my child is going to join the Church Militant, and I am going to join the Church Triumphant. Oh! have pity upon me, O ye my friends, for the hand of God hath touched me. My loss is very great, spiritually as well as temporally. When I have been discouraged at any time in my work as a minister, I could not hide it from her; and from time to time she has encouraged me by saying something. The Lord always blessed, more or less; but she is taken from me; the partner of joys, the alleviator of my sorrows is no more!

Let me once more observe, in regard to her last end. When she found it could not be long, she found a backwardness to die: The thoughts of leaving me and her children made her pray to be spared a little longer, if it was the will of God, as she told a friend in my absence she found it hard work to give us up. At length she was more resigned, and frequently prayed to the Lord to release her, and take her departing spirit to the mansions above. The last words she ever spake to me were, I hope I love all that love the Lord Jesus Christ; a precious and scriptural evidence of
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being passed from death unto life. Says John, "We know that we are passed from death unto life, because we love the brethren." For near a fortnight before she breathed her last, she was, for the most part, delirious, and consequently was not the partaker of those sensible comforts and transports of joy in her soul, some of God's dear people have, at such seasons, been favoured with, notwithstanding her state was safe, and her end happiness, which will run parallel with an endless duration. I knew her in the days of her first love, and have been witness to the changes and exercises of soul she has gone through since; for she could hide nothing from me, no more than I could from her; and if a husband that has known her walk, and the bent of her mind for so many years, might give his thoughts concerning her, I would say, I believe, and am sure, she knew the grace of God in truth. As a hearer of the Gospel, I know she knew and loved the joyful sound; and if any subjects were more acceptable to her than others, they were those that treated on the sufferings of Christ: This was a theme that has melted her soul into tears of love many a time; he was wounded for our transgressions; he was bruised for our iniquities; was always, more or less, a healing balm to her soul; and, though she did not go off triumphing, I know she died in the arms of her heavenly Father's love; for it is not possible that a delirium, or any, or all the infirmities of the body, in dying circumstances, or even death itself, should separate her from those arms. Says Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

come ; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus ;" for what was said of Israel of old is true of every believer now ; " The eternal God is thy refuge, and underneath are the everlasting arms."

In the next place, she died in the hands and in the hearts love of her Covenant Redeemer and Saviour ; for death cannot separate from his heart, nor his hands ; and therefore Paul asks, " who, or what shall separate us from the love of Christ ?" Ah ! what, indeed, or who, indeed ? Says Christ, " My sheep hear my voice ; I know them, and they follow me ; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all ; and no man is able to pluck them out of my Father's hand."

And from what has been said, let it be observed, all things are fixed, as I have been speaking and proving from Scripture ; it is a comfortable consideration to the believer ; but to the christless sinner, the man that lives without prayer, without God in the world, and consequently without hope.—How awful to reflect, if he goes out of the world in that state, there is something fixed that respects him, and you will say, what is that ? The Scripture says, it is an impassible gulf. A wicked man goes to hell when he dies ;—it says " the rich man also died and was buried, and in hell he lift up his eyes, being in torment ;" and when he is once there, his awful state is fixed forever. And besides all this, says Abraham to the wicked rich

rich man, in hell, who in vain petitioned for a drop of cold water to cool his burning tongue ; and besides all this, "between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence."

And Finally.—Let orphans learn to trust in the Lord and do good, and verily thou shalt be fed. My dear companion was left fatherless and motherless, at nine years of age ; and yet, as she often used to say, when father and mother forsaketh me, then the Lord taketh me up : and so it was, as God of providence, the Lord has carried her through a time state, and has supplied her every want ; as a God of grace he has made her savingly acquainted with himself ; and as the Father of Glory, he has taken her happy spirit to the bosom of his love, where she has entered on the saints everlasting rest. The same grace that brought her through is sufficient for you ; therefore may God help you to cast all your care upon him, for he careth for you.

Now, Lord, I bless thee for the help afforded me in going through this painful service : will it please thee to bless the word, and thy name shall have all the praise.

A LETTER,

A
L E T T E R
TO THE
A U T H O R.

Dear Sir,

NOT without reluctance do I take my pen in hand at this Time to write to you;—seeing I am almost a stranger to you, and being well acquainted with my own inability in attempting to say any thing by way of consolation to one of your experience in divine things; yet when I tell you I am inwardly constrained to weep with those that weep, and feel, in some measure, for an afflicted friend; and have no other end whatsoever, only an earnest desire to glorify my Master, and a secret wish to drop a word of refreshment to you in this your singular time of sorrow, on so particular an occasion:—These being the
only

only motives, I hope you will therefore excuse my freedom. Oh my friend! what a mercy of mercies is it, that those that have been called from darkness to light, and are enabled to rely upon a once crucified, but now interceding and exalted Redeemer, for a complete salvation: I say, what a mercy for those, that he, the Omnipotent, the almighty Lord, has engaged to support his people under every trying dispensation that they can experience; and that is not all that they have to comfort them, for they may be certain, that the smallest affliction that is laid upon them is not without his permission, and his own appointment, and for their eternal advantage; and that these light afflictions (whose duration at longest are but short when compared with eternal ones) shall work for them a far more exceeding and eternal weight of glory. Oh, believer! rejoice that time is short! Rejoice, for our Lord is a covenant God! Rejoice, that he rests in his love and changes not! Rejoice, that he is the supreme sovereign of all things, visible and invisible! But, rejoice abundantly, that he has fixed his love on thee, and forgot it not, when exercised with pressing trials; that the unalterable covenant declares, that strength shall be given according to the day; and when the appointed moment arrives, when the number of afflictions is completed, that unerring wisdom has allotted! Then, then shall the lawful captive be delivered! Then shall the soul be set at liberty and be joined with that glorious train that passed through great tribulation, and are now assembled before the throne of the King of kings; and arrayed in spotless robes, made white by the blood

blood of the precious Lamb; and singing, in angelic raptures, the praises of him that built the glorious mansions, and that purchased them an inheritance there at so great a price, and supported them while on their pilgrimage, and suffered no evil nor enemy to prevail against them by the way. Oh the greatness of the power of our God! how extensive his love! how astonishing his liberality! By the word of his power all things received a being; by his power all things exist; and by his power those things which he hath appointed shall have an end; in his time they shall cease to be, but the covenant that in loving kindness he hath made with his people, he made it unalterable; and in it he hath engaged liberally to supply them with all things that shall be for their real benefit:—well may it be said, what could be done more for his peoples advantage than he hath done.—Oh for faith in him! Oh for love to him! Oh for submission to his divine will; and patience to wait his will to know, and resignation under every dispensation of his providence to us:—May we remember, that when he is compelled to strike, and though the stroke may feel heavy, and appear to our weak sight very heavy, yet he strikes with the compassion of a God; and how light the blow, when compared with what intolerable punishment we deserved for our innumerable transgressions:—Then we may say, I will bear the indignation of the Lord because I have sinned against him; and may we be taught to justify him in all his dealings. Come then my companion in tribulation, let us not be discouraged, though rough be the way; but may we stay ourselves upon our God, and with gratitude and astonishment adore our great Physician, for his wonderful skill in preparing

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potions to restore us to the enjoyment of perfect peace hereafter; and though the draughts may appear large and very bitter, they are not without mixture; no, there is something secret sweetens all.

Does the Christian's God afflict him with sickness in his family, with disappointment in business, with crosses in his undertakings, yet he may be confident it is for good, and ordered by the wise disposer of all things, for wise ends. Is the grizzly monster's hungry jaws permitted to prey upon the tender boys that were once the joy of their father, and gave pleasure to her that bare them; to nature how trying! but let us remember it is for good; because the babes are taken from the evil to come, and now forever blest. But still more trying is the Christian, that once enjoyed the singular and peculiar privilege of being connected with a loving companion, a help-mate, that would condole with him when dejected; that cheerfully united with him in the service of his God; that attended with him in assembling with his saints; that communed with him on serious and profitable subjects; that spake of the loving kindnesses of the compassionate Saviour: What, has the cruel tyrant vented his spite? Has he struck the fatal blow, and parted the favoured pair? Hard hearted monster! no thanks to thee; yet the survivor has now abundant reason to adore his God, and may be confident it is for the advantage of both:—Therefore, come, my brother, remember thy partner is now forever blessed; and now she has left her frame, that was long racked with pain, to sleep quietly till the resurrection morn. Let the monster, death, with his voracious jaws, go on to slay; for then he shall feed no more; but like the glutton,

glutton, that has overcharged his stomach, he shall disgorge his prey, and shall himself be slain to live no more.

Now, my dear friend, still remember how high ye both are favoured; and it is but for a very short season that you are parted: Now she views the King in his beauty, and beholds him face to face, without a glass between; and shall quit the glorious realms no more. With gratitude adore thy Lord on her account, and call to mind the tokens you have been favoured with, that you shall also safely arrive there. May you be inwardly supported to bear up under this your heavy burthen, and endure the conflict like a valliant soldier; may you be strengthened momentarily, and upheld by the arm of the mighty God of Jacob; and continue to be useful, very useful, in your master's vineyard; may many seals be added to your ministry; and as Abraham's faith in, and obedience to, the will of his God, is recorded for an example to all that are called to follow the Lamb: so may you, by the proof of your faith in your God, by your submission to his will, be a means of encouraging your flock, more and more to live by faith upon him; to cast their care on him; to cleave wholly to him; and expect to receive from him grace to answer grace; and when your master sees fit to call you hence, may you be like a shock of corn fully ripe, be gathered into his garner; then with your dear partner shall you bid an eternal adieu to all sorrow, and shall join with her, and the angelic throng, in seraphic lays, to praise the Lamb that was slain to redeem fallen man.—Now to him that causes the heart of the sorrowful to rejoice; to him that from weakness
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can ordain strength; to him that does all things well; to him, the great Three in One, and One in Three, the Father, Son, and Holy Ghost, be ascribed all honor, might, majesty and power, henceforth and for evermore.

Now I conclude with wishing well to you, and all, that through grace, are made willing to follow him that condescended to become a scorned Nazarene.

I am,

Dear Sir,

Yours, in the best Bonds,

H. P.



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WHEN death did ope the prison door,
And gave the fetter'd soul release;
How swiftly upwards did it soar,
To realms of never-ending peace.

Who can conceive the joys she felt
When nature's frame receiv'd the blow;
And left the place where once she dwelt,
Opprest with sorrow, pain and woe.

Long nights, and toilsome days likewise,
While on her journey, she posses'd;
But now she's reach'd the upper skies,
And now enjoys the promis'd rest.

When the attending spirits came
For to conduct her safe above;
Fill'd with divine extatic flame,
She gladly went to view her love.

Swift as a thought can upwards fly,
With rapid wings she did ascend;
And now, without a weeping eye,
She views her best beloved friend.

Inspired

Inspired now with love to him
 That dy'd, that she might life enjoy ;
 She, fill'd with wonder, spends her time,
 And Zion's songs her lips employ.

No tempter now can her affright,
 From doubts of ev'ry kind she's free ;
 Her faith is changed into fight,
 Her hope into tranquility.

Now, number'd with the blessed dead,
 Her dust secure from harm doth rest ;
 And with the churches living head,
 Her spirit's now forever blest.

Though now within the silent grave,
 Saints lifeless ashes lies ;
 Yet we are sure they life shall have,
 When Christ descends the skies.

Now, remember this my brother,
 That our God does all things well ;
 Though now you're parted from each other,
 You both with Christ in heav'n shall dwell.

F. I. N. I. S.